TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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A LETTER TO THE QUEEN OF ENGLAND,

TOUCHING THE SIGNS OF THE TIMES, AND THE POLITICAL DESTINY OF THE WORLD.

TO HER GRACIOUS MAJESTY

QUEEN VICTORIA.

SOVEREIGN OF BRITAIN,

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in many respects, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office that I offer this address. The importance of the subject, and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Know assuredly that the world in which we live is on the eve of a *revolution*, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth: a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is—secondly, that the present is the time of its fulfilment.

The first great and universal monarchy after the deluge was the kingdom of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon the nations. By a series of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfilment, this monach marched forth—conquering and to conquer—till Tyre, Egypt, and Judea, and all the surrounding nations, were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, "The God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all."

This monach, standing at the head of nations, and swaying his sceptre over all the kingdoms of the world, was the favored instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in slumbers, and wearied nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should "come to pass hereafter." His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the "latter days." Thus lost in contemplation, and overwhelmed in deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were opened to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, and his feet and toes part of iron and part of clay. He beheld till a stone was cut out of the mountain without hands, which smote the image upon the toes; then was the whole image broken to pieces together, and became like the chaff of the summer

threshing floors, and the wind blew it away; but the stone became a great mountain, and filled the whole earth.—When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration, "There is a God in heaven that revealeth secrets." This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors —this being the next in succession; the legs of iron represented the Roman empire, which was the fourth great monarchy of the world; and the feet and toes, part of iron and part of clay, represented the dissolution of the Roman empire and its subdivision into the kingdoms of Modern Europe, as they now exist in their divided state partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, "in the days of these kings (or kingdoms represented by the feet and toes) the God of heaven should set up a kingdom which should not be left to other people, but which should break in peices all these kingdoms and stand for ever," as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the scriptures; and England has given the scriptures to the world—thus actually revealing to the world, its destiny and her own.

But before we proceed further we shall go back and take another view of the same subject, as revealed to Daniel on another occasion, and under a different figure. He saw (Dan. vii.) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms rise, which are the same that the feet and toes represented, viz. the kingdoms of Modern Europe. "And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgement was given to the SAINTS, and the time came that the saints possessed the kingdom." Again he said, "The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."—Again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" Again he says, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in this 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2nd chap.

From this it appears that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a personage called the "Ancient of Days."

The 14th chap. of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives; that he shall come and all the saints with him; and that in that day there shall be ONE Lord, and his name ONE, and he shall be king over all the earth.

The Revelation of John bears the same testimony, saying, "The kingdoms of *this world shall become the kingdoms of our God and his Christ.*"

There are many other scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the scriptures, I feel warranted in saying that, as sure as all those event

have succeeded each other from the days of Nebuchadnezzar King of Babylon, until the days of Victoria I, on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the political and religious establishments of the earth, and the setting up of a new and universal kingdom, under the immediate administration of the Messiah and his saints.

Connected with the ushering in of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judea, and rear up the temple of their God. This city will be the seat of empire for the eastern world and all the surrounding nations for the next thousand years at least. (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgements, &c., which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 16th; Ezekiel 20th; Isaiah 11th; Ezekiel 36th to 39th inclusive.) With this revolution will be connected the resurrection of the saints that have slept. See Daniel xii. 2; Job xix, 25, 29, 27; Rev. xx.

A physical change also awaits the earth at this time. The mountains will be thrown down, the valleys exalted, the rough places will become smooth and the crooked places straight, the barren deserts fruitful, and the parched ground well watered and even the beasts of prey will be wrought upon by the spirit of God —will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restitution will be judgments and signs in heaven above and earth beneath, which will distress the nations by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds, and which will finally terminate in a fire, as fatal to all the proud and them that do wickedly, as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a survivor of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth and its whole dominion, and tread upon the ashes of the wicked. (See Isaiah xxix, 1st to 6th; Malachi last; Luke xxi, 25 to 36; Joel ii.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz.—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, until he taught them better. They inquired of him, saying, "Wilt thou at THIS TIME restore again the kingdom of Israel?" But he answered them, saying "It is not for you to know the TIMES AND SEASONS which the Father hath put in his own power." As much as to say, that it was no part of *their* mission, and was not to be fulfilled in *their* day. So, being corrected in this thing, the Apostle Peter afterwards informs us (Acts iii.) that the heavens must receive Jesus Christ until the *times of restoration* of all things spoken of by the Lord, by the holy prophets, and that at the *times* of restitution God would send him again. Jesus himself speaks of this *same time* when he says, (Luke xxi.) "Jerusalem shall be trodden down of the Gentiles *until the times* of the Gentiles are fulfilled. Paul also comes to the same point of time, (Romans xi.)— "Blindness in part is happened to Israel *until the fulness of the Gentiles is come in.*"

These texts all have an allusion to one and the same time, viz., the revolution of which we have spoken.

The Lord, (Luke xxi.) after speaking of the signs of his coming says, "When ye see these things begin to come to pass *then know that the kingdom of God is nigh at hand,*" and then says that the generation who are witnesses of these signs beginning to come to pass, will not pass away till all shall be fulfilled, including his second coming and kingdom.

Now the kingdom of God here spoken of, cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that kingdom was already at hand when the Saviour predicted these things, and was set up immediately after his resurrection, and without the signs, spoken of in the 21st of Luke, having come to pass. Therefore he must have alluded to the kingdom of which

Daniel and others spoke, which was to be set up "in the days of these kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of which are to precede the Messiah's second coming, and the setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations, with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and *then* shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularize or point out their fulfilment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfilment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now ushering in upon the world, are of more importonce than any single event which transpired in modern times. The discovery of America by Columbus 300 years since opened a new era upon the world, and poured a flood of light upon the startling nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiaation subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has mainly contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages at Babel. A natisn whose "bones are dried" and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust *aud revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also.* From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and the *risen* Jesus ministered in *person* to them, setting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine, together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed of its plainness by priestcraft and superstition, and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New York; in the bowels of the earth, where it had been concealed for 1400 years. It was there deposited by a holy prophet, whose name was Moroni, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principle means in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to th

Church of Christ of Latter-Day Saints, who were first organized with six members on the sixth of April, 1830, but who now number many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c., as Jesus has promised in his Word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and must increase in faith, and power, and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to shew what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 57th page of the first Book of Nephi, as contained in this ancient record, I extract the following:—

"The Lord will proceed to make bear his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Wherefore he will bring them again out of captivity, and they shall be gathered together to the lands of their inheitance; and they shall be brought out of obscurity and out of darkness; and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it. For, behold, the time cometh speedily that Satan shall have no more power over the hearts of the children of men; for the day soon cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold, I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake saying, "A prophet shall the Lord your God raise up unto you, like unto me; him shall you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now I Nephi declare unto you, that this prophet of whom Moses spake was the Holy One of Israel, wherefore, he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the Devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh; for the time speedily shall come that all the churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity,—yea, in fine, all those who belong to the kingdom of the Devil are they who need fear and tremble, and quake; they are those

who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him, and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are high, even at the door.

I must close this letter by forewarning the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my message for the lords and nobles, clergy and gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked,—let them be merciful to the poor, the needy, the sick and the afflicted, the widow and the fatherless,—let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride extravagance, their luxury and excess; for the cries of the poor have ascended up to heaven, their groans and tears have ascended up before the Lord, and his anger is kindled; and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruits meet for repentance, and come and be baptised in the name of Jesus for remission of sins, and then shall they receive the Holy Spirit, and become the saints of the Most High, the children of light; and signs shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto them.

Now if the rulers, clergy, and people of England hearken to this message, they shall have part in this glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angel with this message to the children of men; "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him: for the hour of his judgments is come, and worship him that made Heaven, and earth, and the sea, and the fountains of waters."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and people of England, I have the honour to subscribe myself,

Your Majesty's humble Servant
And Loyal Subject,
PARLEY P. PRATT.

Manchester, May 28, 1841.

Manchester, August 15, 1841.

To Brigham Young, and H. C. Kimball.

Dearly Beloved Brethren,

I feel it my duty to write to you, hoping you will forgive me for not writing sooner. The night I left you I went to Berkenhead, stopped all night, preached the gospel to them, they never heard it before; came over to Liverpool about the time your ship was going down the river. I prayed that the Lord would give you a prosperous voyage. I saw sister Blackurst on board the Lyons, I believe she was the only saint on board. Br. Stafford went about a week afterward. The same afternoon I returned home by railway. When I went to take my seat in the carriage I was moved to speak to a woman that sat near me; she told me she had been lodging at a house where some people were stopping of the name of "Latter Day Saints;" never heard of such a sect before. She said they were going to the promised land 1500 miles beyond New York, that they were the happiest people she ever was with, for they sung the most beautiful hymns she ever heard; and would like to know where to meet with them. Then I opened my mouth and from the same circumstance told her of the work the Lord had commenced in these last days; she believed it all, and went with me to the Star office; bought a "Book of Mormon" and "Voice of Warning." She lives at Leeds, and told me she would receive any of the servants of the Lord that would come. It made my soul rejoice to hear this.

Elders Marsden and Carrigan have been laboring there a short time, baptized her and several others, the reason I write this is in seeing the effects of our brothers and sisters letting their light so shine before this woman (even in a lodging house,) that she can now glorify her Father which is in heaven. I gave your love to Br. and sister Walker he said it was all for the best, his father-in-law was shoped again at his former place. They will leave here next February.

Br. Hyde preached 25th of April morning and evening, related the vision he had seen calling him to Jerusalem, there was a collection made for him, and several gave him small sums of money, my master sent him a piece of silver: May 2d, Br. Hyde was at Stockbridge, several saints went in a spring cart, I followed by coach to play the organ for them: (after first baptising a young man that was once my teacher in the Sunday school,) we had a good day, they made a collection for him, he left Manchester on the 4th of May: he has been laboring in London but has since left for Holland.

Br. Joseph Brotherton is laboring near Bedford; there is a good work going on there, also in London. Br's. Adams and Snow are laboring in that part.

The corn law repealers had a procession; they exhibited loaves on the top of poles, some were very large representing the American loaf, while others were very small showing the size of the English loaf.

Thursday we had a fast day: met about 9 A. M.; opened by singing and prayer by Br. Pratt. After several had prayed and testified to the truth, Br. Pratt then spoke on the office of patriarch and the blessings arising out of it. Patriarch Albinson then laid hands on the following; viz. Elders Goodfellow, John P. Smith, C. Miller, and W. Perry; also sister Alice Hardman, being the first baptized in Manchester: we adjourned at 5 P. M. met again at 7 o'clock. Br. Pratt spoke on temporal salvation, we had a good day of it.

Br. Pratt received an invitation from a Socialist to preach in the Hall of Science. He preached there on the 11th of July, a female lecturer discussed with him the two following nights. The principal subject was, the resurrection: she said it was impossible for God to raise the dead, but Br. Pratt showed the possibility of it so well that she acknowledged that he had explained it very well. She then said he could not prove any prophecies fulfilled, he then spoke on the Book that had been found as a proof; she did not reply to this, but began to rail against the church saying, the signs did not follow the believer if they did we must show her one then she would become a Latter Day Saint. I have heard that many of them were pleased with Br. Pratt, one said to me he wondered how it was, that Parley Pratt could have reason and absurdity in him, at the same time.—I think good will come out of it, the work of the Lord is rolling steadily in this land, confirming a few each Sunday: this day we have confirmed 14 in Carpenter's Hall, and I may say the Lord is adding to the church daily such as shall be saved, two, that were followers of John who have obeyed the truth, one has shaved, the other wears his beard yet, the former has been ordained to the priesthood and is likely to become a useful servant of the Lord.

We have preachings sometimes at the Great Lamp in the market place, to a respectable and attentive people. The Hall is attended as usual: it has been ordered by the council, that the elders and priests present at any meeting in the Hall, take their seats on the form level with the speaker, this looks something like order and has a good effect.

In Scotland there has been a few led away by a Mr. Rols, who has written against the church but has been replied to in a very able manner by Br. Pratt. It is in the 3d No. of the Star vol. 3d. Br. Pratt has been to Scotland since, and some have come back again to the fold of Christ. The saints in that part, are generally rejoicing in the Lord and in the gifts of his holy spirit.

I expect there will be two or three ships full of saints leaving Liverpool this fall: I believe there has a number given in their names already; the first ship will sail about the 15th of September. There is a notice in the 4th Star, to those wishing to go by the 15th, to send their names together with their money by the 5th of September. This is the principle Br. Fielding is going to act upon as it will save much confusion.

There are the following families coming in the first ship; viz. Father Brotherton's, Br. Mc Ildrick's, Br. Thomas Hill-

les's; sister Sarah Perkins is coming, she is included with his family, Br. Bateman's, Br. Heape's, and others from Pendlebury, Oldham, Duckenfield, Stockport, as well as many other towns in the country. I believe Br. William Berry is coming; I am coming myself in the course of 5 or 6 years. My health is very good, thank the Lord for it; I am still in the same situation, the Lord gives me favor in the eyes of my employer, although many have told lies to him and reported false things about me, but he does not believe them; some are of a very bad nature. My wife and children are well, little Heber gets very stout and sharp, my mother-in-law is about the same, eats her meat well but still lies in bed, my mother is rather fretful about Thomas' coming, she goes to the Hall now and then, she is not baptized, I have hopes she will be soon: my sister Catharine is much better, she is willing to come to America. Br. Charles sends his love to you all and to Joseph Smith (although he has not seen him) knowing him to be a prophet of the Most High, and you the servants of the Lord: my sister Susannah is well, she sends her love to you. I have felt lately, as though I was short of something; and what do you think it is; I will tell you: I think if I should hear from you I would be in possession of that I am short of at present. I was asking Br. Pratt if he had any word to send to Zion, he said yes: you can say that neither myself nor the Manchester church has received a letter from any of the quorum, while he can hear of letters going to London and other places; he wonders what you are about, and so do I: you must not think we have forgotten you, for there are a few yet in Manchester that love and think much of you.

I cannot close this letter without testifying to the truth of the work of the Lord. I know that Joseph Smith is a prophet called of God to do a great work in this generation, and whosoever shall seek to destroy him shall be confounded, that the Book of Mormon contains the word of God and the gospel of Jesus Christ, and whosoever obeys the truth shall come to the light, and they shall know whether it be of God or not. I know that you are his servants to minister salvation to the nations of the earth, that this work is that which was spoken of by many of the prophets of old; that these days are the days spoken of by Jesus Christ that should be like the days of Noah and of Lot; the signs of his coming are seen and heard in this part of the vineyard. There has been seen at midnight a bright personage in the air; it changed into the form of an eye and then disappeared: it was first seen as a star descending and ascending. One Saturday night as I was going home about 12 o'clock, I could not help admiring the stars for they were so bright as soon as I entered the street I live in I was enveloped in a great light, I stopped in a moment then it left me: I looked up and saw a horizontal light in the sky, it was wide at the south end, and narrow at the north in the form of a club or trumpet.

Shipwrecks, floods, houses and workshops falling, great and destructive fires, sudden deaths, (there have many fell down dead in the streets: one man was refused admittance to the love feast in the independent Methodist chapel Hanover street, he fell down dead at the door,) Banks breaking, men's hearts failing them for fear, because no man buyeth their merchandise, shop keepers and manufacturers failing, many accidents on the railways.

The ship will sail for New Orleans, they expect to get to Nauvoo by December. I request an interest in your prayers that I may be found faithful to the grace given me, for I feel myself one of the weakest of the weak. However I feel determined by the help of the Lord to improve the talent given me. Give my love to Joseph Smith, and all the brethren. Farewell, may the peace of Jesus be with you all, Amen.

WILLIAM MILLER.

For the Times and Seasons.

Br. Robinson,

Dear sir—Knowing the anxiety of the brethren scattered abroad, to hear from the travelling elders, and their success in preaching the gospel to this generation; we thought it would not be out of place, to give a short account of our labours this season. We left Nauvoo, the last of April, on a mission eastward, and travelled through Illinois, Indiana and Ohio, preaching as opportunity offered, and waiting upon those who wished to obey, until we arrived at the north east part of the state of Ohio, where we spent near three months, preaching in [illegible]

the earth.

soul rejoice [illegible]

age, Cuyahoga, Medina and Lorain counties. The most of our time, however, was spent in Franklin, Portage county, where we baptized and organized a branch of eleven members, which we left rejoicing in the new and everlasting covenant. We arrived at the city of Nauvoo, on the twentieth of October, and found our friends and brethren generally enjoying good health, for which we felt to thank that God who had preserved us, and our families, in our absence. On looking over our journals, we find we have travelled about eighteen hundred miles, have delivered seventy one discourses, baptized twenty or twenty one persons, ordained two priests and one teacher, hundreds have heard the gospel, some we left believing, and have reason to hope will yet obey the mandates of the Eternal Father. We are as ever, your fellow laborers in the gospel.

L. A. SHIRTLIFF,
H. S. ELDRIDGE.

TIMES AND SEASONS.

CITY OF NAUVOO,

MONDAY, NOV. 15, 1841.

TERMS—$2,00 per annum, in advance.

All orders for this paper must be accompanied by the MONEY, and *post paid*, to insure attention; and at the expiration of the time paid for, the paper or papers will be stopped, unless the subscription is renewed.

A Post-Master may enclose money in a letter to a publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself.

POST-MASTER GENERAL.

All bank bills that are current in the country where our paper circulates (except Michigan bills) will be received in payment for this paper. Eastern money is preferred.

ERRATA.—When imposing the form for our last number, an error occurred, which was, inadvertantly, left uncorrected until the papers had all been worked off. It occurred in the head of the paper; instead of reading Nov. 15th, it should have read Nov. 1st.

ALMANAC.

In press and nearly ready for delivery the Mormon Almanac and Latter Day Saints calendar for the year 1842 published at this office.

Elder Wm. Smith has returned home, accompanied by bro's. Pierce and Evins, and families, from Pa. We learn from him, verbally, that the work of the Lord is progressing rapidly in the east, especially in New Jersey. He has baptized 25 since he left home, and witnessed the baptism of a large number more by the hands of Elder E. Snow and others. He feels grateful to the brethren of those branches of the church through which he has passed, for their hospitality and kind feelings manifested towards him, while in their midst; and assures them they have his prayers, and good wishes for their welfare and prosperity.

The calls for preaching are very numerous, and the field for labor is very extensive—twenty-five or thirty elders could be busily engaged, are needed, in the states of Pennsylvania. New Jersey and Delaware. Owing to the lateness of the season when he arrived home, and the ill health of his family, he will not be able to return east until spring.

THE NEUSANCE.—It is known to many of our patrons, that a certain young man very injudiciously, and contrary to the remonstrancies of his friends, and in violation of the ordinances of this city, not long since erected a small building, near the Temple square, avowedly for the purpose of transacting the business of a Grocer. Said building was for a short time occupied for that purpose; but so heavy did the frown of public disapprobation rest upon it, that it was finally vacated, and stood some time, a lonely wreck of folly. In the mean time, the very sanctimonious and *extremely unfortunate* Mr. Kilbourn of Montrose, threw out to the public, ungentlemanly and slanderous imputations concerning the matter, saying that the Presidency of the church abetted and approbated the concern, &c., and the building having become a monument for every fool to write upon and exhibit his folly, to the annoyance of the citizens, the City Council very judiciously ordered the building removed as a neusance.—Some opposition to the execution of this

order was exhibited, and the authorities called out a few of the military and demolished the building. The city authorities manifest a determination to carry out strictly the temperence ordinances of the city, and in this we wish them "God speed." We suppose however, that Kilbourn and his junto will bray worse than ever, and "mormonism" be adjudged by "witch law:" "Take the accused, bind him head and foot, and cast him into the pool; if he sinks and drowns he is innocent, if he floats take him out and hang him or burn him with fire." We say, let the poor fools judge till they themselves are overtaken by judgment, and let them bray till they burst their wind chests.

Intelligence of the most cheering and animating nature is continually coming to hand, setting forth the success of our Elders abroad, and the unparalleled spread of the work of the kingdom. Truth is mighty, and is swaying his sceptre abroad, and pushing his work of conquest unimpeded. The recent communication from Elder Snow of Salem, Mass., published in this number, will be read with thrilling interest by every lover of Zion. "Let God arise, and let his enemies be scattered."

We would call the attention of our readers to the epistle from the twelve, in this number of our paper; it will, doubtless, prove beneficial to the saints scattered abroad, who desire council relative to the gathering, &c.

COMMUNICATIONS.

For the Millennial Star.

AN EPISTLE OF THE TWELVE,

To the saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man and the eastern continent, GREETING;

Beloved Brethren;—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been and are now amongst you, for the purpose of instructing you in those principles, which are calculated to prepare the children of men for the renovation of the earth and the restitution of all things spoken by the prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the islands of the sea, and passed over the great deep to our homes, our kindred, the bosom of the church and the stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our master, having no place to lay our heads only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of you, that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing that you have not only ministered to us, but that you continue to minister to our brethren, who are still laboring amongst you, for which, an hundred fold shall be returned into your bosoms.

After parting with the saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea-sickness among the brethren and sisters who accompanied us, we arrived in the city of New York, where we were received by the brethren, with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the churches in different states, we have all safely arrived in this city.

In our travels in this land we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving place to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines and if we find them true we will embrace them.

The saints are growing in faith, and the intelligence of heaven is flowing into their understanding; for the spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the stakes of Zion.

Since our arrival in this place there has been one special and one general conference of the church, and the twelve have been called to tarry at home for a season, and stand in their lot next to the first Presidency and assist in councilling the brethren and in the settling of emigrants &c., and the first great object before us, and the saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to the revelations, and which were

be completed to secure the salvation of the church in the last days, for God requires of his saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations, and proclaim the fullness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments, which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.

The set time to favor the stakes of Zion is at hand, & soon the Kings and the Queens, the princes and the nobles, the rich and the honorable of the earth, will come up hither to visit the Temple of our God and to enquire concerning his strange work; and as Kings are to become nursing fathers, and Queens nursing mothers in the habitations of the righteous, it is right to render honor to whom honor is due; & therefore expedient that such, as well as the saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundation of this house, and also of the Temple, are laid: and the walls of the basement stories of each nearly completed; and the finishing of the whole is depending on the exertions of the saints. Every saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith and by their prayers; with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labors, until the top stone is laid with shoutings and the place is prepared to be filled with the glory of the Highest: and if there are those among you, who have more than they need for the gathering, and for assisting the destitute, who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of his Temple.

He that believeth shall not make haste, but let all the saints, who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, tho' their hearts may all desire the same thing. We would not *press* the subject of the *gathering* upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered if you faint not.

We are not altogether ignorant of the increase of difficulty among the laboring classes in England since our departure, through the stoppage of factories and similar occurrences, and we would counsel those who have, to impart unto those, who have not, and cannot obtain remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive interest.

The idler shall not eat the bread of the laborer, neither must he starve who would, but cannot, find employment. Inasmuch as ye desire the fullness of the earth, let not the cries of the widow, the fatherless and the beggar, ascend to heaven or salute your ears in vain; but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long suffering, forbearance, & charity among yourselves, & ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren, for the measure you meet shall be measured to you again, and the Judge condemneth no man who is not accused. Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fullness thereof. In all things follow the council which you shall receive from the President and council who are among you: and inasmuch as you uphold Elders Pratt and Richards and Snow, by the prayer of faith, you shall recieve right council.

Remember that those whom John saw on mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient prophet has said they shall wear out the saints of the Most High. This has already been fulfilled to some extent, for many, through the abundance of their persecutions, have become exhausted and laid their bodies down to rest, to rise no more till the morn of the first resurrection; and although the people of these States are at peace with us, yet, there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted, by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond any thing which you have ever thought of. We would not disheaten you, neither would we have you ignorant of the worst that awaits the righteous.

If the saints are not prepared to rejoice and be glad, when they hear the name of the prophet, and their own name, cast out as evil, as glutonous, wine bibber, friend of publicans and sinners, Belzebub, thief, robber, and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the saints. The stakes are the threshing floor.

Here they will be threshed with all sorts of difficulties, trials afflictions, and every thing to mar their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved.

If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin, for a little moment, come up hither; *Come direct to New Orleans, and up the Mississipi river*, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York or Philadelphia, that it is wisdom for the saints to make *New Orleans* their *general established port*, and be *sure* to start at *such times* that they *may arrive here during the cold months*, for the change from the cold climate of England, to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the church.

In this region of country there are thousands and millions of acres of beautiful prairie, unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil. When the brethren arrive they will do well to call on some of the twelve, inasmuch as they desire council, for by so doing, they may escape the influence of designing men, who have crept in unawares, and would willingly subvert the truth, by conniving to their own advantage, if they have the opportunity.

The church has commenced a new city 20 miles below this, and 1 mile below Warsaw, called, *Warren*, where many city lots, and farms in the vicinity, can be had on reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food, will be superior, to those who wish to labor for it.

Warsaw is at the foot of the Desmoine Rapids, and one of the best locations for mercantile purposes, there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools according to their professions, such as carpenters, joiners, cabinet makers, hatters, coopers, masons, printers, binders, tanners, curriers &c. and all sorts of manufactory and foundery implements, [*convenient for transportation.*] so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders smelters, and journeymen of every description; for all sorts of woolens cottons, hardware &c., will find a ready market in new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sewing, and manufactoring, so that Zion and her stores cannot be built without means, without industry, without manufactoring establishments, unless the windows of heaven were opened and cities and their appendages were rained down among us. But this we do not expect till the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things and clothe and adorn themselves with the labor of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the the sight of heaven, till he has finished the work which he has commenced; and for all the elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren farewell. May the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial city, in the name of Jesus Christ, Amen.

BRIGHHM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILLFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Hancock co., Ill. Nov. 15, 1841.

Northbridge, Mass., Oct. 10, 1841.

Br. Robinson, Sir—

I have lately come from Salem and expect to return there in a few days.

I have labored in that city and its vicinity nearly four weeks. Truth is rapidly gaining ground, and prejudice wearing away, and considering the circumstances under which I commenced there, the overwhelming tide of public opinion, the multitude of falsehoods in circulation, the entire ignorance of the real character and principles of the Latter Day Saints which there prvailed, the number of chapels, churches and priests, the superstiton of the people, and considering too, that Salem is the place where witchs formerly performed such wonders for which they lost their lives, I think the prospects are very flattering.

There is a branch numbering nearly thirty in this place apparently in a prosperous condition. I came here to endeavour to encourage and strengthen them: knowing that considerable time had elapsed, since any traveling elders called on them. Since my arrival a series of letters have been shown me, from Mr. ——post master of ——in this state, to his brother of this place, and from his brother, and his letters, I have learned some incidents connected with the history of this man, of late, which I think cannot fail of interesting the readers of the Times and Seasons. In communicating them to you I have suppressed names, first because I have taken this liberty without his knowledge; and secondly because of the situation of his business and property; which lies in various parts of the Union, and is estimated at about two-hundred and fifty-thousand; which he says, shall with all possible despatch, be devoted to the upbuilding of Zion. He has been quite a popular man, and the author of several works devoted to the cause of Universalism. He knew nothing of this work bnt by report, until some time during the past summer, when two of his brothers, tradesmen of Boston, became acquainted with, and believers in it. Through their communications and the books they sent him, he learned something about it, but strenuously opposed it. One of his brothers immediately closed his business and went to Nauvoo, where he embraced the gospel and commenced writing letters to his unbelieving brother, which caused him six weeks or two months ago, to turn his mind seriously to reading the books and investigating the subject. The result was an entire revolution in his mind. He called together his neighbors, and night after night taught the work to them, nntil some of his father's family and others began to believe, and the Devil began to rage, and his emissaries broke in all the windows, and his business called him to Charleston S. C. Up to this time he had seen no elders, and had no opportunity of obeying the gospel himself. He started for Charleston Sept. 17th. His letter of the 20th written from New York says, "I arrived in N. Y. on Friday and spent some time in hunting up Mormons. I went to Br. Adam's, where I was received with great kindness. On Sunday I was baptized, and after being taken into the church by the laying on of hands, Oh the blessings that rested upon me!—The next morning I had the gift of tongues

I was ordained an elder, and am now going to spend my days in preaching the gospel." Suffice it to say that he purchased many of the various kinds of our books, that he found in New York and Philadelphia and left Philadelphia on hh 23d on board a steamer. His letter tf the 29th written at Charleston, says in oescibing his journey. "Meantime the dubject of religion was introduced by some one on board: I was as ready as any one to talk about it. When we commenced I was not a little surprised, to find on board three Methodist ministers who had been north to some public meeting, and an Orthodox and his delegate who had been to Philadelphia to attend an ordination. They soon found out that I was a Mormon and attacked me. It reminded me of a piece I saw in the paper last week, 'they were barking up the wrong sapling.' We continued our conversation some hours. One of the ministers feared the truth so much that he went up on the quarter deck and sat in the wind; but his mind so troubled him that he came down and sat on the cabin stairs. A guilty conscience still harrassed him, until he came down exclaiming 'no peace for the wicked,' and asked me to pray with him. This I was ready to do, and when we arose he said he was ready to renounce Orthodoxy and be baptized. I then took the Methodist ministers and explained their discipline to them. They began to think the God without body or parts, was not like Christ who was the image of his father. They finally said they were ready to be baptized. The captain also said he believed it with all his heart. When we reached Charleston we stopped at captain Hall's, and next day the Methodist ministers, the Ortoodox and his delegate, and captain Hall and his family consisting of a wife, an aged father, one son and two daughters were all baptized. After the baptism I had the gift of prophecy and ordained the ministers to the office of elders, and gave them some books and they left the work of men, took up the work of God and went on their way rejoicing. They belong in different parts of Carolina. Capt. Hall says he will pir

lot his boat till spring and then he will pilot his family to the west."

When God works who can hinder? I am dear sir your fellow laborer in the gospel. ERASTUS SNOW.

Br. Robinson Esq.

The following is a copy of a private letter, and thinking that it possibly might be interesting to some of the saints residing at a distance, I submit it to you, which is at your disposal for publication in the Times and Seasons.

Yours as ever,

B. W.

Nauvoo, Nov. 12th 1841.

Br. Snow:—

Your letter of the 19th of Oct. came to hand in due time, and I am much pleased with its contents, for surely I rejoice that you are prospered.—Although I am a great distance from you, yet my anxiety for the furtherance of the Salem Mission does not decrease, and I contemplate that before many weeks shall pass away to be with you, and make my feeble voice heard again in your hall and private places for preaching in defence of the pure principles of the gospel of Jesus Christ.

You request me not to do as others have done and write you a short letter; but to dispense with my common mode of writing, and write a close fine hand, and to be sure and fill up the sheet, and give you all the particulars of the most interresting affairs of Nauvoo. This I will endeavor to do; but shall not make any sure promises, for it is possible that my mind will become so absorbed with the subject, that I shall forget to write so close and fine as you request. So much by way of introduction.

On my way from Philadelphia, I stopped at Pittsburgh and found a few saints (eight in number); among them is Elder Wm. Small from Philadelphia. They all seemed to be firm in the faith, and have not shuned to teach the principles of righteousness every opportunity offered them; in consequence of which several have become quite believing, and I presume will embrace the faith. After a tedious passage from Pittsburgh of one week, (the Ohio river being very low,) I arrived at Cincinnati, where I took passage for St. Louis, on board the steamer Nonpareil, in company with near 200 passengers, and among them were several families of brethren bound for this place. Part of them hailed from the city of New York, the remainder from Western New York. The passengers soon learned there was a company of Mormons on board, and the news in quick succession flew from one end of the boat to the other that a Mormon preacher was among them: and you will readily conjecture that Mormonism so called soon became the principle topic of conversation in almost every apartment of the boat. It was truly amusing to see the commotion and excitement that prevailed, and to hear their conversation.—The more they convorsed upon the subject the more intense seemed to be their desire. Thus they continued for several days.

Sunday the 24th of Oct. the morning was clear, yet the air was somewhat cold. The darkness of night was driven away, and twilight came on; but it soon followed in the train as the rays of the great ruler of the day shot across the horizon. The steamer was facing the daring current of the far famed Mississippi. The atmosphere was clear, and the reports of the steam from the escape pipe, which were loud and followed one another in quick succession, alone seemed to disturb the solitude of the morning: the passengers arose from the slumber of night, prepared themselves for the day, and commenced prominading the hurricane deck to view the attracting objects situated along the distant shores: but these seemed to be of minor consequence—the subject of "Mormonism" still lingered upon their minds. After the business and bustle of the morning were over, the passengers retired to the cabin and unanimously insisted upon having a Mormon sermon preached unto them.—By the ready permission of the captain, I complied with their request, and proclaimed the first principles of the gospel to an attentive audience. In the evening I addressed them with the subject of the coming forth of the Book of Mormon. I believe that the effect produced will result in much good; for there were present men from various parts of the United States: and even those most opposed acknowledged that their views were changed, and that they now had a better opinion of the society, than they had before. Those that I left on the boat after we landed at St. Louis still

continued to discuss the subject. At St. Louis, I took passage for Warsaw, from thence came by private conveyance to Nauvoo.

Now for the affairs of Nauvoo.—The Temple, as you perhaps know, is situated on the brow of the most prominant part of the bluff, which extends a short distance in the advance of the bluff, either to the right or to the left; so that it commands a complete view of the majestic river for several miles, both north and south; and completely overlooks the flat which constitutes the western part of the city, and is so curiously formed by the extraordinary bend of the river. In consequence of the Temple being situated in the advance of the adjoining bluff, it overlooks portions of the city both to the north and to the south, that are considerable in the rear of it.

On the left, south, as you front the river the lots are mostly taken, and a great share of the improvements seem to be bestowed upon this part of the city. Near the residence of Pres't. J. Smith, which is near the termination of Main street, or where it strikes the river on the south, is situated the Nauvoo House, which is in rapid progress; the foundation which is massive and extensive, is nearly completed; and when completed will form the basement story. This house when finished, I should think from what I have seen, will surpass any house of the kind for beauty, convenience, and durability, west of the Allegany mountains. On the north of the Temple there has also been a great improvement, and a large portion of that part of corporation is quite densely populated. East of the Temple lot some ten miles, which you are aware is more or less timbered land, it is completely spotted with dwellings. The large prairie east of the city presents a very pleasing prospect: several buildings are completed and others in progress. Some are engaged fencing, others plowing, and preparing their land for the ensuing season. The Temple also commands a fine view of Zarahemla, and the beautiful prairie that stretches along, at its wonted distance from the river, for several miles. Several buildings are in progress in Zarahemla.

Indeed, you certainly would be astonished if you were here, at the vast improvement made in so short a space of time. If you walk through the streets of the city, or ride out on the prairie, or go over to Zarahemla, you will see nothing like idleness; but will hear the hum of industry:—nay may I not say more:—the voice of merriment. It is true, their buildings are generally quite small; for you know that many of the saints were forced out of the state of Missouri, penniless in the inclement season of the year, and were only able to build temporary houses. However, several brick houses, and some extensive framed ones, have lately been erected, which improve the appearance of the city very much. I assure you that when I came here I was completely astonished, and agreeably disappointed at the improvements that have been made since I was here two years ago last spring; when there was but one or two new buildings, and they were not then completed.

If you were here to see the work that has been done on the Temple, you would say that the saints here have been industrious, and contributed liberally for that work. The greater portion of the work is accomplished on the basement story, in which is situated the Baptismal Font, resting upon the twelve oxen that so much has been said about in the eastern papers. I went and examined them particularly:—they are ingeniously carved, and strikingly resemble the living original; and the Baptismal Font, I should judge from what is said in the bible, strongly resembles the "Brazen Sea." I will not here attempt to give any further description of the Temple; for it sufficeth to say, that its plan for convenience, surpasses any thing that I ever saw, and well it may; for the Lord has had something to do with it: and I believe that when it is completed; for splendor and magnificence it will outshine any thing west of Philadelphia at all events. There does not appear to be so many to work on it at present as heretofore; for many are engaged in fitting up their private dwellings for the coming winter, and preparing that they may attack it with renewed vigour and zeal in the coming spring.

I think that the saints ought to be stirred up in the east to contribute liberally for this work (*of the Lord.*)

I have not heard much said about the university—there is no building as yet completed for it; but I presume in due